DECLAMATIO IN LAVDEM nobilissimæ artis medicinæ.

A Declamacion in the prayse and cõmẽdation of the most hygh and excellent science of Phisyke/ made by the ryght famous clerke doctour Erasmus of Rotherdam/ and newly translated out of Latyn into Englyshe.

CVM PRIVILEGIO REGALI.

The prayse of phisyke.

THe ofter the science of phisyke with curious and laboured oratiõs hath bene here in this place before yᵉ more pt of you comẽded, & that of men of singuler eloquence (moste noble audience) so moche surely the lesse truste and confidence haue I, that I shal eyther satisfie so great a thynge, or answere to the expectacion of your delicious eares. For neyther a thynge in maner diuine, our rude infancy shall easely attayne, nor a vulgare and commen oration of a thynge so oftentymes herde may in any wyse escape paynful tediousnes to the hearers. But yet, leste I shulde seme to be defectyfe, & disobediẽt to the ryght holsome ordinaunce of our fathers, whiche haue iudged it mete and expedient with solempne orations the hertes and courages of youth to be awakened, kyndeled, and enflamed to the studie, admiration and loue of this noble science, my selfe also purpose to assay, to my power (if so be your attẽtifnes and gentlenes wyll vouchesaue to helpe me

Attẽcion

in my speakynge, tenderly fauorynge whom your authoritie hathe dryuen to take this office vpon me) of the right excellent science of phisike the dignitie, the authoritie, profite and necessitie, I wyl nat say to open and expounde, whiche were vtterly an infinite busines, but in a brefe summe onely to knyt vp, and as it were to shewe to the eyes of the studious youthe a glymmeryng (as a man myght say) through a latteste wyndowe of the moste copious and plēteful treasours of a ryche quene. Of whome truely this (if there were nothyng els) is a soueraigne and excellēt prayse, first that she neadeth nat at al that any mā shuld her commende or set forthe, beyng set forthe sufficiently of her owne selfe with the vtilitie, and profite, which mākynde taketh by her, and also by the necessitie and nede that we haue of her. Secondarely that where as she hath ben alredy so oftymes of excellent wyttes commēded, yet she fyndeth of her selfe alwayes to wyttes also that be nat very pregnauut newe mater to prayse her, so that it neadeth nothyng to prayse here after

The proposition.

Per transennam.

The excedynge prayse of this science.

(after the commen vsage) with enuious and hatefull comparisons nat without the preiudice and slaunder of other leinynges and craftes. Nay rather this thynge is more to be feared, leste her owne propre and domesticall gyftes and qualities, leste her naturall and germane amplitude, lefte her maiestie greater than is mannes estate and capacitie, no mortall mannes speache of tonge can compasse or attayne. So that she neadeth nothynge at all to be auansed and lyfted vp, other with any despitefull rebukes of other craftes, other with some borowed and paynted colours of the rhetoricians, or with the iugglynge castes of amplificacions.

A sentẽce

It apperteyneth to meane beauties, by comparyson of the fowler, or by gorgeous deckynge and payntynge, to be sette forthe and commended. But thynges truely and of them selfes excedyngly and passynge beawtifull, it is ynough to haue shewed them ye naked to the eye.

The dig.

☞ For nowe first of al (to haste vs to

nitie and the auctoritie of phisike.

The inuēcion of phisike.

Apollo.

Aesculapius.

Asclepiades.

The zele of yᵉ old father to warde phisiciās

our mater) the other sciēces I can nat denie because there is none of them but hath brought some great commoditie and profyte to the lyfe of mā, haue ben in hyghe pryse and reputacion. But of phisike in tymes passed so wōderful to mankynde hath ben the inuencion, so swete the experience that the authours and fyrst inuentours therof, haue other ben taken playnly for goddes (as Apollo, and his sonne Aesculapius) ye rather, as Plinie witnesseth, euery thing inuented in this facultie and science was a cause sufficiēt to deifie and make goddes those that ware the inuētours, or at leste, they were estemed worthy of heuēly and diuine honours, as Asclepiades, whom the Illiricans receyuyng in maner as a god, gaue hym egall honour with Hercules. Surely I do nat allowe that the antiquitie dyd in this thinge, but yet I can nat but prayse and commende theyr affection, zele and iudgement, whiche ryghtly both thought and declared that to a konnyng and faythfull phisicion no sufficient nor worthy rewarde can be yelded. For, if a man reccounteth with hym selfe, howe many-

fold

fold diuersite there is in the bodies of mā, how great varietie of ages, of male and female, of regions, of ayers, of educacion, of studies, of customes, howe infinite difference in so many thousandes of herbes, (though I speake nothyng at this tyme of the other remedies) whiche growe in sondry countrees, some in one place and some in an other, Than how many kyndes of diseases, whiche Plinie writteth were rekened vp in olde tyme iiii. hondreth by their names, beside the membres and partes of euery kinde, of whiche al, howe innumerable a multitude there is, he shal easely gesse whiche onely knoweth howe many formes and fashons the feuers or ague hath (so that of one the residue may be estemed) beside those whiche dayly encrease newe and new, nor none otherwyse encrease, than if of purpose they semed to haue taken vpon them open warres with our crafte. Besyde, more than a thousande peryls of poysoninges of which howe many sortes ther be euen so many kyndes of dethes therbe, requiring as many differētes of remedies, Besyde the dayly casualties of falles, of ruynes, of bra

The difficulte of phisike.

Casualties.

stynges, of brennynges, of wrestynges out of ioynt, of woundes and such lyke whiche in maner do compare in numbre with the very rought of diseases, finally he yt pondereth with hī self, how great difficultie is in the obseruyng the heuenly Planetes which, oneles the phisician knoweth, aftentymes that shalbe a poynson whiche is gyuē for remedie. I wyll nat here reherse the ofte desceyuable tokens of diseases, other whether ye beholde the hauour of the colour, or enserche the signes of the vrine or obserue the harmonie of the pulse, euen as who shulde saye the euyls of mankynde were all together bent and sette to deceyue and mocke theyr ennemie the phisician. So greate a quantitie of difficulties and hardenesses on euery side come about and ouersprede them selues that it is harde for me them all with my wordes to compasse. But, as I began to saye, al these varieties of thynges with studie to attayne, these obscurities with wytte to comprehende, these difficulties with labour to ouercome, and persyng through the bowels of the erthe, bultynge out euery where the

The knowlege of Astronomy is requisite to a phisician

the preuities of al the hole nature, out of all herbes, shrubbes, trees, beastes, precious stones ye finally out of euē the very venyms & poysons, to al the euyls of mās lyfe, liuely & effectual remedies to seke, & of these the ryght & due vse out of so many authors, so many sciēties ye euen out of the very sterres & planettes to fetche. These I say so hydde, with care to rote out, so harde, with the powers of the mynde to wynne, so many, wt memorie to cōpasse, so necessarie to the preseruaciō of al mākynde to bryng forth abrode, do it nat seme vtterly beyond mans cōpasse, & playnly a certein diuine thyng? Let no man haue enuye at my saynges. Suffre me boldly to speke that which is true as the euangel, I do nat boste my selfe, but I extolle & magnifie the very sciēce. For if to gyue lyfe is the propre & peculiare benefite of god, surely to kepe & preserue it whā it is ones gyuē, and to retayne it styl whan it is euen now fleyng away, we muste of necessitie confesse to be a gyfte and benifite next vnto goddes, howe be it nat so moch as yt former benefite which we wyl haue appropriate only to god. the

Phisike is a certayne diuynthīg.

The effecte of physike.

plucked nat awaye from the phisiciens craste, whiche antiquitie although they were lyght of credence geuyng, yet vndowtedly they were full of gratitude and kyndnes. For by the helpe of that worthy phisicion Esculapius, it was thought in olde tyme that Tyndarides and after hym many mo returned forth out of hell into lyfe and lyght agayne. Xanthus an historiographer leuyth to vs in writtyng that a yonge Lyon which was slayne, and also a man whom a dragon had kylled were restored agayne to lyfe by the vertue of a certayn herbe whiche they called Halin. More ouer one Iuba witnesseth that in Atrike a certayne psone was called agayne to lyfe by an herbe. Nor I do nat greatly passe althoughe some persones perauenture wyll gyue litle credence to these. Surely (the thynge that we go aboute) these wonderfull effectes of phisike do so moche the rather augment and encrease the admiration of the science, the more that they appere to be beyonde the credens of the trouthe and they constraine men to graunt that thynge to be of an incomparable excellencie, which in manner

It was thought in old tyme that the craft of phisicians rayfed the deed agayne to lyfe. Iuba.

ner seme to surmont the truthe. Howe be it concernyng hym which is restored to lyse, what recketh it, whether the soule be put agayne by goddes hādworke into the forlaken lymmes, or by the crafte aud cure of the phisicion, the lyfe or soule of mā vtterly buried as it were in the bodie and oppressed with the powers of the disease which lyke a cōquerour hathe gotten the vpper hande, be raysed and subtylly fetched out & hold styl, which els shuld without fayle forth with haue departed away? be nat these two thīges in maner of lyke vertue and egal power, to restore the deed, and to saue hym whiche by and by shuld haue dyed? But Plinie reherseth very many and that by name in the seuēth boke of the historie of the worlde, whiche after they were deed and borne out on the beare reuiued agayne partly in the very pytte where as they shuld be buryed or (accordyng to the vsage of the countre in the pyle of wode wherin they shulde haue bene burned, whiche pyle was called of them Rogus) & partely they reuiued many dayes after they were deed and before any burial. This we take for a

Plinie.

for a miracle and a wonderful thynge / which a chaunce and a casualtie hath gyuen to a feuer. And is nat it than moche more to be wondered of / whiche dayly our science gyueth to many? howe be it I can nat denye but the goodnes of god is to be thanked for this our science, to god we owe it / to whome, there is nothyng but that we owe, leste perchaunce a man wolde thynke theſe to be ſpoken more preſumptuouſly and arrogantly than truely. Of many diſeaſes ſuche is the violence and ſtrenght, that death is certayne oneles the preſent helpe of the phiſician be at hande, as that kynde of traunce whiche is wont to chaunce moſte to womē, and as a depe and profounde ſyncopis, the palſay, with ſuche lyke. Nor there is commonly none but that ones in his tyme other ſeeth or hereth of ſuche examples of what nation ſo euer he be. He than which in this caſe dryueth awaye death whiche euen nowe hangeth ouer the pacientes heed and redy to ſtryke with his dart, he (I ſaye) that thus calleth agayne lyfe ſodeynly oppreſſed / is nat he alwayes to be had and reputed in a maner as a certayne

merciſull

mercyfull god? yes vndoutedly. Howe many men, thynke ye, were buried before their daye in olde tyme before or the witty inuencion of phisicians hadde founde out the strengthes of diseases & the natures of remedies? howe many thousandes of men at this daye do lyue and farewell whiche shulde neuer haue ben borne oneles the same our crafte had inuented aswel remedies for so many daūgers of chyldbaryng, as the feat & polecie of mydwyuyng? So euē forth with in the very entrie into lyfe aswell the womā that lyeth in and laboureth, as the chylde that is in bearyng with lamentable voyce crye for the holsome ayde of phisiciās. To the phisiciās craft he oweth his lyfe, ye whiche as yet hath nat receiued life, whyle thrugh it aborti ons be prohibeted, whyl power is geuē to the woman of receiuyng & reteinyng mans sede, finally while the power also of deleuering and brynging forthe the chyld into this world is geuē. That if it be truely spoken of them in olde tyme, Deus est iuuare mortalē. that is to saye, To helpe mortal men, is to be a god or yᵉ propte & worke of a god, truly ī my mynde

A Latyn prouerbe.

A Greak prouerbe.

minde yᵗ noble prouerbe of the Grekes
ἄνθρωποσ ἀνθρώπου δαιμόνιον
which is, that man is a god to man, other hath no where his place, or vpon a faythfull and good phisician it shalbe principally verified and haue place, which nat only helpeth, but also saueth And is nat he than an excedyng vnkynd person and in maner vnworthy to lyue whiche phisike the seconde (next god) parent of lyfe, the defendresse, the sauer resse, the protectresse can nat fynde ī his hart to loue, to honour, to magnifie, to worshipe? Of whose ayde and socours there is no person but nedeth continually, for of the reste of craftes neyther we all, nor yet alwayes haue nede. but in the profyte and vtilite of this, al the hole lyfe of man standeth. for ymagyne diseases were gone, ymagine prosperous helth to be with euery one, yet how shal we kepe it, oneles the physicyon taught vs the diuersite of holsome and vnholsome meates, oneles he taught a waye and a forme to diete our selues? Age is a greuous and paynful burdē to mortal creatures, which to escape is no more

more lawful for vs than deth it selfe. But yet this age through the helpe and payne of the phisicion chaunseth to many men, both later thā it shulde els haue done, and also moch more easelier and lyghter. For it is no fable, that by the quinte essentie (as they call it) agednes dryuen awaye, man doth floryshe and waxe a yonge man agayne by castyng away (as it were) his olde skynne, sythe ther be bothe in writtynges and other wyses, many recordes of the same. Nor agayne nat onely of the body whiche is the vyler parte of man this our craft taketh cure, nay rather it taketh the cure of the hole man. althoughe that the diuine and professour of Theologie shall take his begynnyng of the mynde, and the phisiciō of the body. For truely, be cause of the most streyght allyance and knotte of familiaritie of them twayne to gether, lyke as the vyces of the mynd do redownde into the bodie, so agayne on the other halfe the diseases of the bodie other do let, or els do vtterly quenche the strēght and power of the soule. who is so styffe and stronge an entyser and mouer of abstinence, of sobrenes, of mes-

Phisicias craft keepeth backe age.

The phisician cureth the hole mā.

of mesuryng yre, of fleyng heuynes, of eschuyng surfete, of castyng away loue, of refrainyng the luste of body, as is the phisician? who more lyueshely aud effectually counselleth the syckman that if he wyl lyue and fele the holsome helpe and aide of the phisician that first he repurgeth his minde from the filthynes of vices? The same phisician so ofte as he by geuing and prescribing a forme and maner of diete, or by ministryng of medicines do minishe the colar or blacke Iaundies, refreshe the feble powers of the herte, vnderset the spirites of the brayne, pourge the instrumentes of the mynde, mende the wyt, repayre the habitacion of the memorie, and chaunge the hole hauiour of the mynde into better, do he nat by the outwarde man (as they cal it) saue also the inwarde? He yt restoreth the franty ke, the madde man, the lethargike, yc siderate, the lymphat do he nat restore the hole man? The diuins effecte and worke is, that men conuert them selues from vices, but the physician bringeth to effecte that there may be one that may conuert hym selfe and forsake his euyl lyuyng. In vayne were he a

he a phisician for the soule, if the soule alredy be fledde, for whome the salue was prepared, whan the palsay, the apoplexia, or any other sodayne scorge do take a wycked man whiche disease wyl soner take lyfe away thā suffre hym to thynke of the amendemēt of his lyfe he that restoreth this persone which els shulde haue ben miserably buried ī his synfulnes, doth he nat ī maner cal back agayne from hel both body and soule? Surely he setteth agayne the man ī that plyght & state, yt nowit may be in his election wheter he wyl flee or nat eternal damnation, what shall the diuine perswade the persō that raueth, or is ī such takyng that his wittis & sences be clene taken from hym, if he can nat heare hym that goeth about to perswade and coūsel hym? what shall the preacher or the curate moue the frantyke, if the phisiciā do nat first of al repurge the colour?
Charitie and the other vertues wherin the felicitie of a christiā mans lyfe doth stande & henge chefely and principally of the mynde I denye nat, but hycause this mynde beyng so knytte and copeled with the body must of necessite (wyl

he or wyl he nat) vse the instrumētes corporal, it cometh to passe that a good pt of a good mynde doth depende vpon the nauour & tēperature of the body.

The phisicia doth amende an euyl complexion.

An vnhappy temperature of the bodye which we cal commonly a complexion (the Greakes cal it crasis or sistema) draweth many men to synfulnes yea in maner agaynst their wylles & stroggelyng & wraltyng agaynst it, whyle the mynde whiche lytteth on the horse backe gydeth the brydel ī vayne, digge the spurres in vayne but maugre his wyl is constreyned to folowe heedlong the wyld and furious horse. I graunt it is the power of the mynde whiche seeth, it is the power of the mynde which heareth, but yet if any infirmitie take the eyes, if the poores and issues of the eares be stopped & beseged wt any grosse humour, ī vayne & al for nought hathe the mynde his power. The mynde hateth, yᵉ minde is angry I agre wel, but yet the vitious & corrupte humour beseging the orgās or instrumentes of the mynde is the very cause why thou hatest hī whom thou iugest worthy to be beloued and arte angrye with hym wt whome thou woldest not.

nat. Plato confesseth the sume & chiefe of philosophie to cõsist and lye here in, if the affections obey the reason, but to bryng this mater about the phisician is the chiefe helper whose worke and labour it is that that parte of man shulde haue his strengthe and sauour by whose arbitrement and guidyng al thynges be done, whice be done wel and laudable If they be iudged vnworthy to bere the name of man whiche after the fashon of brute beastes be drawen and caried wt lustes and sensualities, surely than we owe to the phisicias a great parte of the worthynes of this name. whiche beynge an hyghe and great thynge in priuate and common persons, howe moche more greater and nobler benefite is it beynge wrought in a prince. None estate is more encombered with suche euyls than the estate of moste fortunate and blessed kynges. what araye what busynes and mischife shal the corrupte brayne of one persone styer? In vayne maye they that be of his counsell crye oute agaynste hym, thou arte madde syr kynge, come to thy selfe agayne, yf so be that the physycian with his craste

Plato.

A phisician moste necessary to prices

restore nat his mynde and wittes agayn vnto him, nether it wyllyng nor felyng.

Caligula

If the Emperour Caligula had had a trusty and faythful phisician, he shulde nat so with poysonynges & pryue mor ders haue raged to the great destructiō of mankynde. And for this very cause it is comēly vsed through out al the uaci ons of yᵉ world yᵗ the prince kepe nor abyde in no place without his phesiciās

The honour had in tymes past vnto physike.

wherfore the wyse princes in tymes past haue gyuen to no scīēce more honour or reuereuce than vnto phisike. For Era sistratus (to passe ouer with silence the residue) neuewe by the doughters syde to Aristotle for the helyng of kyng An tiochus was rewarded with an hūdreth talentes of Ptolomeo his sonne. More ouer also the holy escripture of god cō maundeth due honour to be had to the

Honora medicum

phisician nat onely for the profite and vtilite which therby aryseth but also for the necessitie so that the ingratitude and vnkyndnes which is towarde other wel doers and weldeseruers, is agaynst the phisiciā an impietie or vngodlynes, sith that the phisiciā as it were the helper of diuine benefite saue vp and defēde that

with

with his arte and scīēce which god hath gyuen to mā moste deare and beste, that is to saye lyfe. we haue nothynge but we may thanke our father and mother for it. bycause by them we seme ī maner to haue receyued the benefite of lyfe.
But we owe more in my mynde to the phisician to whom we owe oftymes the thynge whiche we owe onely but ones to our parētes, if yet we owe any thyng at al vnto them. we owe charitie and a certeyne natural zele to them which dryue awaye the ennemie from our necke, and do we nat owe moche more to the phisician whiche for our helth and preseruation fyghteth dayly with so many mortal & capital ennemies of our lyfe? we adore & worshíp kynges euen lyke goddes, bycause it is thought that they haue power of lyfe and deth, which yet although they may kyll yet surely they cannone otherwyse gyue lyfe but in as moche as they bereue and take it nat away, euen as we say that theues do saue those mens lyues whome they murder nat, nor these princes can geue none other lyfe, but the lyfe of the body. But howe moche nerer doth the benefite of

the phisician approche to the benignite and goodnes of god, whiche draweth euen out of the mouthes of death with his crafte, wytte, cure, and faythfulnes the man which was euen now destinat & appoynted to the fyar of hell. In other thynges to profite man, we call it an humanite or a gentylnes, but to saue a mā euen in the very daungeer of body and soule is more thā a pietie or godlynes. Put here vnto, that what so euer is great and excellent in man, as lernyng, vertue the giftes of nature or what other thing so euer it be, of altogether we thanke yᵉ arte of phisike, in so moche as it saueth and mayntayne that thyng without whiche we coulde nat kepe vp the residue.

Argumē-sations.

If althynges be for man, and the phisician preserueth mā vndoubtedly we may thanke the phisician for all. If he lyueth nat, which lyueth accombred with diseases, and the phisician is he whiche restoreth & preserueth the prosperous helth is it nat cōueniēt to recognise hī as the parēt of lyfe? If immortalite be a thing greatly to be desyred & wyshed for, yᵉ industrie of the phisicians doth (asmoch as may be) counterfayt it, whiche with

theyr

theyr diligence attempt to prolonge it so farre as is possible, for what shall I here recount vnto you the comenly knowen exáples, Pythagoras/Chrisippus/ Plato/Cato sensorius/Antonius/Castor. & besyde these innumerable other of whome the moste parte by the observation and marking of phisike dyd prolonge theyr lyse beyonde an hundred yeres without sycknes, neyther the freshnes of wyt endulled nor abated, nor the surenes and stysnes of memorie nat shaken, nor yet the senses brosed or enfeabled. I praye you is nat this to shewe as it were euen nowe here in this presẽt lyse a certeyne spyse, represẽtacion, or ymage of immortalitie? Also Christe selue hym the onely author redeamer and conquerour of immortalitie toke a body vpon hym whiche thoughe it was mortal, yet it was combered with no disease he abhorred nat the crosse but he abhorred diseases. And were it nat a fayre & a godly thynge for vs, also in this parte to folowe to our power our prince & lorde? The apostles lyued in maner al a long lyse, we reade thẽ beten, we reade them slayne, but we reade

Christe was neuer sycke

The apostles.

nat they were sycke. By what meanes so euer this thyng chaunsed vnto them, surely the phisicians craft parforme the same to vs, whiche their felicitie perfor
A confu- med vnto them For I count nat thē wor
tacion. thy to be herde which no lesse vnlerned ly than vnshamefastly ar wont to caste this in our tethes, Virtus in infirmitate perficitur. That is to say, vertue is per-fited in infirmitie, dreaming that Paule was combered with greuous heedage, where as he calleth the infirmitie, eyther the temptation of the mynde, or whiche is nygher to the truthe the bacbytyng & persecution of wycked persons. But the same selfe Paule, amonge the apo-
Donū cu stolical gyftes reherseth also the gyft of
rationis. curyng or healyng. More ouer this also augmenteth the glorye of phisike nat a lytle, that aswell the maiestie of the em-perours lawes, as the authoritie of po Pes lawes do frely submit them selues to the iudgement of phisicians as in ca-ses of nonage whiche they cal pubertie, in cases of chyldbyrthes, and poisonyn ges, also in certayne questions touching matrimonie. O a newe and straunge dig nitie of phisike, They go vpon lyfe and

dethe

deth of a man, and the sentence of the iudge hengeth vpon the foreiudgemēt of the phisicia. The charitie of the pope whan he pardoneth any thyng, he pardoneth or lycensethe none. otherwyse oneles the phesician alloweth and counselleth the same. Also the pope in his decrees, that byssh op whiche is cōplayned vpon to haue any foule or horrible disease by the iudgement of phisike iugeth hym other to be put out of his byshopryche or els to be restored agayne to his place. Also sayne Augustin cōmēdeth al thinges to be done by yᵉ aduise of the phisicians althoughe the pacient wolde nat. Also the honour whiche is due to the phisician that is the rewarde of his craft and labour the same sayne Augustin writteth very welyᵗ it is wrōg fully taken away of hym that witholde it, as of an iniuste possessour and occupeyng with an euyl conscience that which is an others and nat his, ye more ouer these persones which with certeyne orisōs and prayers made to the same purpose dryue out of mens bodies wycked spirites and deuyls, oftētymes take phisicians with them to haue aduise, as in

Augustin

those diseases whiche by pryuy and secrete meanes do marre and corrupt certeyne organs & instrumentes of the lenses and spirite and do so counterfait a demoniacal spice, that they can nat be discerned but of very connyng phisicians, other whether they be certayn grosser deuyls (as it is sayd theyr natures to be diuines and sundry) whiche can fele the cure of the phisician, or whether the sycknes remaineth so deaply i the moist inwarde parties of the mynde that it semeth to be clene straunge and of an other nature, than the body is. In proue and witnes of which thynge, whyle that I report vnto you of innumerable exāples one which I sawe & herde my selfe I pray you to heare me paciently. Panacens a phisician of an excellent and renowned fame florysshed whan I was a yonge man and was of my singular acquayntance. He (I present & beyng witnes) restored to helth a certayne person called Phiyarius a spoletan borne whiche by reason of vermyn was fallē into a newe kynde of madnes in so moch yt in his sycknes he dyd speake very well Dutche which thyng before whā he was hole

An example.

hole(it was manifestly knowen)that he coulde neuer do. who nat connyng nor sene in phisike wolde nat styffye haue sworne that this man was possessed with some spirite? But this phisician with an easy and redy remedie dyd restore him, to his ryght mynde agayne. And whā he was ones restored agayne to hym selfe, he neyther coulde speke nor yet vnderstande the Dutche tongue. That if perchaunce some men wolde contend with me and saye that this man was in dede possessed with a deuyl, surely this thyng do moste of al auance and set forth the noble science of the phisicians to which (it is manifestly proued) that the wycked spirites do also obey, which our noble science is not onely the ministre but also the counterfettour and folower of the diuine vertue and myght aswell in the restorynge of lyfe, as in castynge forthe spirites. Nor there lacked none whiche slaūderously reported that this thyng was wrought by arte magyke or wytchecraft, whose slaunder I do turne to the great glorie & prayse of our arte wherby those thynges are brought to passe,

passe which the vulgare and lay people beleueth to passe mans powers. where fore nat without great & iuste causes in the olde worlde whan vyle gaynes and foule pleasures had nat as yet vitiate nor corrupted al to gethers, among all other sciences the onely art of phisike was chiefly regarded of the diuyne and moste noble men, of moste happy and ryche prynces, of moste renowned senatours, nor there was no crafte more acceptable to mankynde, for that great man Moses (as it is thought) dyd in his lawes make distinctiō of his meates by none other wysdome or pollecie thā by the reason of phisike. Orpheus the most oldest of yᵉ Grekes dyd bryng to lyght many thynges. (as it is read of hym) of the natures and powers of herbes. Homere hym selfe which was without question the onely fountayne of wittes is moche busied both ī the rehersal of herbes and in the prayse of phisicians. He also paynted & describeth vnto vs Moly, of all herbes (as Plinie witnesseth) moste comendable whiche is good and effectual agaynst poysonynges, the inuention of whiche herbe he assigne and attribute

The regarde of phisike ī old tyme

Moses.

Orpheus

Homere.

The herbe calied Moly.

attribute vnto Mercurie, with this herbe he armeth his wyse man vlysses agaynst the drynkes of the voytche Circe. The selue same Homer sheweth yt Nepēthes an herbe ought to be had in feastes, by cause it dryueth away care and heuynes Moreouer he reherseth and rekeneth vp oftymes with great honoure Machaon, Peon, Chiron, Podalirius as excellent men in this faculty, by whose cure and handewerke he sayneth that nat onely the noble the dukes and princes were holpen, but also yc goddes them selues meanyng without doubt and signifieng vnto vs that the moste hyghe princes haue nede of the helpe and socours of the phisicians, and that the lyfe of them is in the phisicias hande, which in al other seme to haue iurisdiction & power both of lyfe & deth. ye what wyl ye say yf the selue same poet in the .xi. boke of his Ilias hathe renowmed and nobilitat the profession of this science withe the most hyghe and singuler commendation that can be gyuen, sayng. The onely phisicia is to be had in greater pryse and reputacion than a great nombre of the reste of men, Agayne in an other place he noteth

Nepenthes.

Machaō, Peon. Chiron. Podalirius.

teth and marketh the phisician that he called him lerned in al thynges, openly testifienge that whiche is mater in dede that this science do nat stande in one or two lernynges but in the knowlege and circuit of al artes, and more ouer (besyde the exacte witte) in the mochevre and experience of thynges. The great clerke pythagoras of the yle of Samós to whome the people of auncient tyme dyd attribute a certayn diuinitie left behynd him (as we reade) a noble volume of the natures of herbes. And to passe ouer with silence Plato, Aristotle, Theophrast, Chrisippe, Cato Censorius, and Varro, whose studie it was to intermeddel this science other with theyr great studies or els with theyr great payne & businesses, surly Mithridates king of Põthus was nat so greatly renowmed neyther by his realme thoughe it were neuer so ryche, nor by the wõderful knowlege of the .xxi. straũge languages whiche he both vnderstode & coulde speke as he was by the knowlege and experience of phisike, which thynge declared hym a great man in dede, whiche noble kynge (Plinie beynge myn authour) left

pythogoras wrot of phisik

what great philosophers dyd study phisik

Mithridates kyng of Põtus

in

in writtynge cõmentaries, examplars and experiences or effectes of this science. By whose name yea euen nowe at this daye there is a soueraygne kynde of triacle named. Now comenly it is coũted a princely pastime and mete for a noble kynge to playe at dyse, to hunt, to do trifels. But in tymes passed to the princes and rulers of the people of Kome nothynge was regarded & more theyr care than to further the arte and science of phisike with bryngyng home newe and straunge herbes out of farre countrees, nor to that people whiche at that tyme hadde the dominion of al the worlde there was no maner of gyft, no maner reward is more welcome and more acceptable, yea what that Christe hym selue the authour and prince of al disciplines and teachynges professeth hym selfe to be nat a great doctour or a great counsellour of the lawe, nat a great Rhetorician. nat a great Philosopher, but a great phisician, whyles whã he speaketh of him selfe sayth that they haue no neade of a phisician whiche be in helthe, and whyles he resemblynge hym selfe vnto a Samaritan poureth oyle

The care of olde princes & lordes

Christe called hī selfe a phisician

oyle and wyne into the woundes, and whyles he temperyng the erth with his spytel, sprede it on yᵉ eyes of the blind man, what that the selfe same Christe chiefly by this commendation what tyme he was as yet vnknowē to the world dyd by lytle and lytle wynde him selfe into the myndes and affections of men, nat with gold, nat with empyrs, but wᵗ the remedies of syckneſſes. The thynge that he dyd with a beck, or with a word of his mouth, the same the phisiciā doth to his power counterfait and foloweth Nor there lacketh neyther to those remedies and medicines a diuyne power and vertue, for the operatiōs & strengthes of healyng is euen from god to this very purpos and intent geuen to thynges. Nor he hath instructed the apostles with none other viauger more than with the gyft of healyng, comaundyng them that forthwith with this deserte and benefite they shulde wynne the fauoure of theyr ost that logeth them, healyng (ꝙ he) theyr infirmities and diseases and a noyntyng the syck with oyle. That great man Paule whā he counselleth his disciple Timothie to take a lytle quantitie

Christe gate the loue of the people by healyng theyr infirmities.

S. paule plaith yᵉ phisician

lite of wyne to stablyshe his stomake & the feblenes of his braynes, doth he nat openly take vpon hym the partes of a phisician? But what wonderful thyng is this in the apostle, syth the aungell Raphael healynge the blyndnes of Tobie gote hereby also his name amonge the writters and studentes of diuine thynges? O howe heuenly and ryght holy is this science, of whiche the heuenly myndes haue their dominatiō? Among mortall people some studie & professe one science, some an other, but only this science ought to be studied of al, syth it is necessarie to al. But alas alas yᵉ croked and peruerse iugementes of mē. No mā can abyde to be ignorant of coyne, whiche is currant and lawful and whiche is vnlawful or coūterfait, lest they myght perchaūce be deceyued in a thyng most vyle and of lytle importaūce, but they wyl nat study to knowe by what skylles and meanes they may preserue that whiche is the best thyng that they haue. In money they beleue nat other mens eyes. in the mater of lyfe and helthe do they blynfelde (as they cal it) folowe other mens iudgemētes? That if the absolute

The angel Raphael.

Raphael is interpreted medicina dei. i. the phisik of god.

It is very expediet for euery man to lerne so moche phisike that he may preserue his owne heithe.

and parfite knowlege of the hole sciēce can nat chaunce but vnto a fewe whiche haue appoynted and as I myght say dedicate theyr hole lyfe to this onely studie, at lest it were mete and conuenient that of that parte of phisike whiche apperteyneth to the gouernaunce and preseruation of helth no persone shuld be ignoraunt. Although to say the trouthe a great part of the difficultie & hardnes cometh nat of the very science but other of the bungerlynes and blynde ignorance, or els of the vayne glorie & ambition of leude phisicias. Alwayes ye amonge the wylde and barbarous nations the name of amitie hath ben coūted holy and honorable, and he is takē for a singuler and sure frende which is a cōpaignon and a felowe both in prosperite and in aduersitie because yᵗ the cōmune sort of frendes, lyke as swalowes in somer, so they in welth & prosperite be present and at hande, but in aduersitie, lyke as the sayd swalowes agaynste the cōmyng of wynter flye away. But howe moche more sure & substanciall a frende is the phisician whiche (after the example of certeyne byrdes whiche be called Seleucides which as they say can

Swalowes.

Byrdes called Seleucides.

no where be espied of the inhabitantes of the mountayne of Casius but whan they nede theyr socure & helpe agaynst the violence and power of great butter flyes destroyng theyr corues / whan all thynges be wel and sause he neuer putteth hym selfe in peryl, but in suche casualties in whiche both the wyfe & the children oftentymes forsaketh the man as in the fransie, the lowsy euyl (whiche is called Phthiriasis) and the pestilence the phisician onely is constantly presēt and he is present nat with an vnprofitable seruice, as the moste part of the resle but he is presēt to helpe, he is presēt to fyght wt the sycknes for lyfe & deth of his patiēt, & yt many times putting his owne lyfe ī ieopardy. And O more thā vnkynde psons which preserued by the seruice of such a frend can fynd ī their hertes whā the ieopardy is now driuē a way to hate the phisiciā & do nat rather reuerēce & worshyp hī in stede of a parenteA cōmen frend yt bideth thē good morow, or good euē so oft as they mete hī, is for his kynd salutatiō called to super, he yt taketh thē curtesly by yc arme hym they recompēce wt lyke kyndnes,

and wyl they shake of suche frende whē they leue neadyng of hym? and for this very cause shake hym of, bycause they perceyue that they be nat able (were they neuer so ryche) to yelde due thankes vnto his kynde deseruynges? That if he is the beste man which moste profite the cō men weale, than surely he that coueteth to be best ought prīcipaly to study this faculte. But nowe if ther be any of this appetite which had rather measure the prisel of thynges wt profite & gaynage (albe it this arte is more hyghe & more diuine, than that it shuld be estemed by suche reasons) yet I say if ther be any of that apetite whiche regarde lucre & gaines, this art wyl gyue place to none other science neyther in this behalfe, for ther was neuer none more fruteful, and auaylable, and so redy a craft to get ryches sodēly as this. Erasistratus of whō I made mencion before was as we rede in Cronicles rewarded of kynge Ptolome and also Critobulus an other physician was rewarded of Alexander the great. with ryche and in maner incredible gyftes, howe be it what rewarde cannat but seme to lytle whiceh is gyuen to the

A cōmendatiō of the gaynes and lucre.

Erasistratus.

Critobulus.

the sautour of the lyfe of him for whose onely lyfe so many thousandes of men dyd put theyr bodies and lyfes in ieopardie? what shulde I nowe make reherfal of other noble phisicians, as of the Cassians, the Caipitans, the Arunkes, ye Albutis, of whome Plinie writteth that they had vnmeasurable gaynes in Rhome aswel with ye prince and emperour as wt the people. How be it what serch we these histories out of olde tymes, as thoughe at this day euery man can nat remembre ynoughe whom this science hath brought vp to ryches ahoue the ryches of Cresus? Rhetorike, or poetrie, fynde none oneles he be excellent. The musician excepte he be passyng cōnyng he hath but a cold supper. The man of lawe hath thyne gaynes if he be nat depely and profundly studied. Onely phisike fyndeth and supporteth hym whiche is but so so lerned. Phisike consist in innumerable disciplins, and in infinite knowlege of thynges, and yet it is oftē sene that one or two medicines or remedies shal fynde a fole that haue no lernyng at al. So that in no wyse this art cā be condempned of barennes. Put this

A meane syght in phisike getteth a lyuyng.

The phisician where so euer he goth getteth his lyuyng.

so, yᵗ of other crafts ther is no redy gaynes in euery place. The Khetoritiã may blowe his nayles among the Sermates. The Ciuil law is nat so hyghly estemed in England. But the phisician whether so euer he goeth, in what partes of the worlde so euer he kepeth hath his honour & worshipp, his viauger foloweth hym. So that also the comune prouerbe of the Grekes can be applied better vpon no science than it is vpon this.

A prouerbe.

τὸ τέχνιον ἓκ πᾶσα γῆ τρέφει

A confutation.

The craftesmã getteth his lyuyng where euer he goeth. But plinie or surly other yᵗ Plinie speketh of, take great indignatiõ and be hyghly discõtented yᵗ the profession of phisike shuld be a gaynes & a lucre. I graunt, this facultie is greater thã yᵗ it shuld be subiecte & seruiable to lucre & gaynes, I graunt it is for vyle occupations to serue for gaynes. But agayne on yᵉ other syde how great an ingratitude, what an vnkyndnes wer it to do fraude and depriue this science onely of his mede to whiche no due nor sufficiẽt mede can be requited? A noble phisician euen lyke a certeyn god wyll

saue

saue frely without rewarde, he wyl saue yea them that be vnwillyng to be saued but agayne it is an impietie and an vngodlynes nat to considre and acknowlege the benifite of the godly person. He lytle passe on thy rewarde, but yet thou art worthy to be punyshed by the lawes for thy notable ingratitude. But yet this natwithstādyng I knowe ryght wel that this noble sciece hath ben euyl spoken of both in tymes passed among tae olde fathers, and also nowe at this day is euyl defamed among certeyn vnlerned psons. This art pleled nat Cato nat because he damned the very thyng, but that he coulde nat abyde the vayne glorious profession of the Greakes, beyng hym selfe a mere Rhomane. And he gaue so moche to experiēce, yt he wold nat haue it a science. But the selfe same Cato iudged it expedient that all the philosophie of the Crekes were vtterly expelled and banyshed the citie, for ye grosse and hard man thought that brassica and ofte vomites dyd suffice to purge mans body, and yet he hym selfe so stysse an ennemy of phisicians by the obseruation & kepyng of phisike dyd (as

Cato dispraysed this science.

it is written of him) preserue his myght and strengthe hole and sounde euen vn to his very extreme age. Also yᵉ rude & vnlerned people cast in our tethe, that the phisicians ar licensed without punishemētes to kyl mē. Mary for this cause the rather good phisicians ar to be magnified and hyghly cōmēded which wher as it is in their hande nat onely without punishmēt but also wᵗ mede to kyl, yet they had rather saue. That they may, if is a power, that they wyl nat, it is theyr goodnes. It is recited now in euery place at ale houses & tauernes among drō kardes this prouerbe. Qui medice viuit miserē viuit. He that lyueth after the rules of phisike lyueth wretchedly. As thoughe it were an happynes and felicitie, the body to be swolen and stretched out with surfettyng, to be brasted witk the pleasure of the body, to waxe foggy she with drinkyng of good ale, & to be sepulte and drowned in slepe. But these Sycophātes and bakbyters what nedeth it to refel with my oration, syth they them selues paye sufficient penalties to our art for their skoldyng, beyng gone after wrested with yᵉ geut, amased with

An obiection.

A prouerbe of foles.

with the palsay, dotynge and lackynge theyr wittes before the due tyme, waxyng blynde and blereyed before age. and thā at last beyng ī this wretchednes they rechaunt and synge a newe songe prayſing (as Steſichorus dyd) but al to late phiſyke whiche before they dyſprayſed. And yet to theſe perſones though they be moſt vnworthy, yᵉ goodnes of the art dyſdayneth not to lay to, her helpyng hande, and to ſocour them as moch as in her is. There be ſom maligners alſo whiche borowyng a tawnt out of yᵗ old comedie called phiſiciās, ſcatophagos, that is to ſay, deuowrers of turdes. As though for this very cauſe they deſerued not chyefly to be prayſed which to the entente they wolde ſecoure and helpe the miſeries and calamities of men, are contented from theyr hyghnes and ſublimitie to humble themſelfes vnto theſe ſo vyle ſeruices, but if the phiſicians were as ſcornfull and dyſdaynfull as theſe be ful of ſkoldyng & raylyng, they myght on euery ſyde dye apace without controllyng. But our art hathe this one thyng cōmune with good kynges, that it doth good and hathe an

Out of Ariſtophanes.

euyl name. And though there were moſt of al (as there be) in this ſort and kynd of men, whiche beare them ſelues for phiſicians whiche be nothynge leſſe thā phiſicians, if there be whiche for remedies miniſtre poyſons, if therbe whiche for gaynes or vayne glorie do counſell theyr ſyck patiētes amiſſe, what is more agayn̄t al reaſon & equitie thā to wreſt and detort the vices of men to the ſlaū-der of the ſcience? Ther be alſo among preſtes auowterers and euyl lyuers, ther be among fryers, monkes, and other religious perſons murderers, māquellers and pyrates. but what is this to the religion whiche is of it ſelfe the beſt thynge that can be deuiſed of mā? There is no profeſſion ſo holy but that nouryſheth a ſort of naughtypackes and vngracious felowes. It is a thynge with all vowes to be wyſhed. that al rulers & princes were ſuche as becometh, them to be whiche be thought worthy of this name but yet nat becauſe of this is the office of a prince to be damned, that ſome vnder that tytle playe the pyllers, tyrantes, an ennemies of the cōmune welthe. I wolde wyſhe alſo my ſelfe that al the

The leudnes of certeyne euyl phiſicias maketh nat phiſike to be euyl.

phiſi-

phisicians were, truely phisicians and that the greake prouerbe had no place in them. πολλοὶ βουκέντται παῦροι δέ τε γῆς ἀροτῆρες. Many dryuers of the oxe, but fewe plowers of the erthe. I wold wyshe yᵗ that holynes and purenes were perfourmed of al phisicians which the moste worthy phisician Hippocrates requireth of his scolers whome he sware with a solēpne othe. But yet we ought to endeuour our selues vnto it, although we se it nat perfourmed of the moste part of them that professe this science. But because (O ryght worthy audience) the cause which I nowe plede hath so great plentie and copie of mater in it, that it is very hard to fynde an ende of speakynge, leste I shulde nat perfourme that I promised in the begynnyng I thynke it nowe due tyme to gather to gether ī a grosse sūme all the prayses of it. For if so be many thynges are commendable onely by reason of antiquitie, than surely this arte or science was founde, fyrste of al other,

A prouerbe.

S..... tū Hippocratis

The epiloge or perclose of this oration.

other, euen for very necessitie. If the science be made the noblear by reason of the first authours and inuentours and inuentours of it, this science was euer thought to be inuented of goddes. If honour addeth any authoritie, no other science hath deserued diuine honours so vniuersally and so longe tyme. If those thynges be of great reputacion whiche be regarded and allowed of most hygh men, this studie hath nat onely delyted but also renowmed and auanced moste hygh kynges & potestates. If those thinges that be herde, be also fayre and godly, there is nothing more buysy more laborious than this, whiche rested ī so many disciplines and in the serchyng out and the experience of so many thynges If we estyme the thynge by the worthynes and dignitie therof, what thynge is more excellent than that, whiche goeth more nyghe to the bounty of god? If by the faculty and power, what thyng is of more myght and strength, than to haue the power restore agayne the hole man to hym selfe whiche els shulde certenly haue dyed? If we mesure the thynge by necessitie, what is so necessarie as that?

Difficilia quæ pulchra.

with.

without whiche we can nother lyue nor be borne? if by the vertue, what is more honeste, than to saue mankynde? If by the vtilite & profite, the vse of nothyng is neyther greater nor wyther. If by the gaynes and auauntage, other this sciẽce muste nedes brynge in great lucre and ryches, or els men be very vnkynde. wherfore for your causes I greately re- ioyse (o moste excellent and famous in this science? whome it hath chaunced to excel ī this moste goodly kynde of pro fession. And you (yonge men) I exhorte this science to loue & embrace with al your brestes, Apon this set your studies with all the veynes of your bodies, whi che shal bryng vnto you renowme, glo. rie, authoritie, ryches / by whiche ye a- gayne on your parte shal bryng to your frendes, to your natiue contre, ye and ta al mankynde no smal profite and vtilite, I haue spoken.

A gratu- lation.

An exhor tation.

☞ Thus endeth the declamation of Erasmus in prayse and com- mendation of Phi- ☞sike.☜

τέλος.

Imprynted
at London in Fletestrete/by
me Robert Redman/
dwellynge at the
lygne of the
George/
nexte to Saynt
Dunstones
churche.